

they dug out of the mud and formed into brick? By what process of reasoning can be reconciled a tremendous effort to raise the inhabitants of the Philippine Islands out of their degradation and yet give no place to a faith in the Southern negro's future?

What sort of argument makes it consistent for the Christian woman in America to give her time and efforts to the management of a missionary society for the salvation of the degraded ten thousand miles from her home, while she passes over a fine field for Christian work in her kitchen? Is it fully in keeping with the Christian religion to pay and pray for the salvation of India and do nothing for the one who nurses the babe of the worshipper? There may be a logic by which it can be proved that it is heroism in a white missionary to teach negroes in Brazil and spurn the idea in America, but there are not a few sincere men who are unable to discern it. For the American church there is today on the face of the whole globe no other missionary field more inviting and from which comes louder and more plaintive calls than the ten million negroes that live in the Southern States. To have an ear for the cries in all other places in the earth and no ear to hear the cries of these servants at our doors and about our streets, has something in it of the appearance of insincerity. It is, to say the least, rather queer doctrine, and the time has come for the church to give some consideration to the logical consistency of its creeds. If the negro has a wrong faith, and there are not a few who say he has, if he has incorrect ideas of social ethics and business obligations, in the name of God who is to teach him better ways? It is not enough to advertise the weakness of a race, something must be done to remedy it, and those who are quick to see the weak points are the ones upon whom rests the first duty to undertake the cure of them. It is cruel to mock the blind who is trying to lead the blind because there is no other who will lead.

However clear may be the mission of the church to this race, the state has also a clear duty. In these latter times the idea of the state's functions has been greatly widened, and without discussing the wisdom of some of the modern theories concerning the extent of these functions, it is very generally accepted that the state should not impede the righteous progress of any class of its citizens, and that its laws should be so administered that